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PLANE III

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81-84

LIBER #
84 A GOOD NIGHT'S SLEEP!

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Disciplina Arcani

LONDON WC1

Dear Friend

This is the last part of the series A Philosophy of Naughting and we trust that you have found much food for thought in studying the teaching in depth.

We can never attain the true Gnosis through a mere reading of the teaching. It has to be applied to every department of our life - in waking and in sleeping.

It is only the mind that is free from the man-made illusions of this world which can come into a complete understanding of the Christ-Self within and realise that we are all at one and also at one with the great Boddhisattvas of the east. There is only one Truth and only one Way in Reality, and that is the way we have pointed out to you.

By giving up our own speculations and opinions about life as we believe it to be we can come into real knowledge by letting it reveal itself within us.

With all blessings

Yours sincerely in the Light

A PHILOSOPHY OF NAUGHTING
Part 7

CLASSIFIED

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We can contact the abstract Self, the reservoir of all the prototypes of human existence, past, present and future as a Continuum, so long as we can remain alone, completely independent of the intellectual world and immune to what others may think about anything. Intellectualism belongs to the emotional world and thus the emotions cut us off from the abstract and prevent us from using our intelligent faculties - the faculties of the Soul, who reside ever in the Abstract.

Thus, the Laws which govern the universe of physical matter are abstract laws, which our physical obeys blindly. Thus, we can safely say that no scientist has ever discovered or invented anything yet - all that he has done is to tap the resources of the Abstract World and through his own inner nature, projected the mathematical principles into the human brain and then acted upon them. It is obvious, therefore, that to make contact with the Abstract we must leave emotional-intellectualism and think with the higher brain cells of man, for only then can we begin to think as a Continuum.

We have been asked what place 'religion' has to play in the scheme of things, when there are other divisions of science which apparently can cater for the needs of the people in a far better manner. To ask this question shows that the questioner has not studied the foundations of 'religion', but only the dogmas and creeds of what is called religion. H Fielding states the position of true religion fully, and we feel that there is no scientist living today who can better answer this pertinent question: "What you call religion I call only a reasoning about religion. The dogmas and creeds are not religion (perhaps this is what the intellectual calls religion). They are summaries of the reasons that men give to explain those facts of life which are religion, just as philosophies are summaries of the theories men make to explain other facts of life. Both creeds and philosophies come from the reason. They are speculations, not facts. They are pessimistic terms of the brain."

And he is right, creeds and dogmas, philosophic and psychological systems stem from the reason, which derives its power of action from our imperfect senses. Religion is a series of facts derived from the abstract World, and with a candid analytical research we find that true religion tells us more of the history of the world than even our histories can. The modern intellect, born from the emotional nature, is more apt to belittle and materialise religion than to expound it. It has been stated that psychology can do the work which religion does, but this is not quite correct; psychology and its theories change with

every generation, whereas religion never changes since it is the mirror of the Abstract World in the material world. Can our scientists deny this fundamental empirical fact? The answer is no!

The intellect of man has invented the creeds and dogmas, along with the philosophical thesis and the various types of psychological knowledge, within the limitations of the senses and the reason. However, the primitive conceptions of man and the world which are those of religion always survive from one age to another, in spite of the many attempts to either destroy or alter a religious system. The fundamental tenets of religion cannot be destroyed. For instance, the method of dealing with the mind of man in those remote ages was given under the guise of religion, and if we candidly analyse the psychological systems in vogue today, we will find that the ancient psychologists have been their precursors. The fundamental truths of life never change in their essence, however, their form and method of presentation may change with the enlightenment of humanity.

We are apt to grant to the majority of humanity intellectual powers which they do not possess, and in spite of the claims of psychologists that the evaluation of a person's IQ, can indicate various levels of ability, they frequently ignore the findings of their own science. This is understandable for the intellectual becomes impatient with those who appear not to comprehend him. What he fails to realise is that mankind evolves very slowly and the number of people today who can intellectually think for themselves is very small. Therefore, the same teachings presented in a 'religious form' appeal to the majority of mankind, bearing in mind that when the day arrives that the majority of mankind become intellectuals, there will be those who can think by intelligence, and they in turn will fail to appreciate the need for the intellectual systems of knowledge.

Even today, when we speak of religion, mysticism, and allied sciences, the intellectual sneers at these conceptions. On the other hand, however, the mathematicians and scientists are moving closer and closer to the acceptance of these apparently out-moded conceptions, and we thus have the conflict between the emotional-intellectuals and the mathematicians, who can and do prove the Abstract Laws by mathematical formulae. We can, therefore, now leave the intellectual to wallow in his sensory-intellectual conceptions, and press on to the real knowledge of the Naughting process.

Mankind has ever been told that if he prays for Divine or Abstract Guidance he will get it, but today, in the so-called age of communication, the intellectual does not believe that this can be done. He will never try it as he considers that

it is beneath his intellectual status, and thus will never tap the Abstract World. You can never be a man of intelligence until you toss all intellectual orthodoxy and all of its superstitions out of the window. We must bear this startling fact in mind and we challenge any intellectual to disprove it.

The mathematician will tell you this: much of what is taught as science is pure superstition, and a considerable amount of astronomical knowledge is also superstition, this can also apply to a large part of psychology and religion. We will meet true science and the true religion as ONE and the same thing in the mathematical world. The Mystic refers to the Abstract World of Ideation as the Great Naught, a term which was used also by Plato and Pythagoras. It may surprise you to realise that were we to eliminate the influence of the philosophies of Plato, Aristotle and Pythagoras from the curriculae of our universities they would be left with very little to teach!

It is really amazing that when a new concept is presented to students they seem to twist it into a dogma, without first ascertaining the true meaning and the purpose of the expounder. They invariably place their own interpretations upon the words of the expounder, and this is precisely how our religious, scientific, psychological, and occult dogmas are formed. In the main, a dogma is nearly always devoid of a logical foundation, it is the result of our interpretation which we have in our mind, and the constant thinking upon it permits this mental-image to become tangible and objective in the mind. We then become a mental slave to this phantom thought and any attempt to dislodge it meets with a fierce reaction from the artificial image to which we have granted a semi-conscious life.

It has always been a mystery why people, listening to an expounder of any knowledge, never seem to hear the whole of the exposition, but only that which is acceptable to them and which verifies their own theories upon the subject in question, and in fact they usually overlook the vital parts of the discussion. The number of people who can actually reason logically is very small, since the majority of people accept and think through the emotional nature. All truth is relative, and it is the how of our perceptions, and becomes the perception of the relation and proportion of things, but there has always been a narrow (emotional) and a wider perception (reason) for this relativity, this sense of appearance. Most people accept the ever-changing appearances of reality and never question why there is this ever-changing reality in the world. Again most people accept a premise as being true by means of their imperfect sensual nature which in turn falsifies our reasoning abilities which are born from the time-sequence of space, time and duration process of our thinking.

The absolute or Abstract Truth would be the perception of a thing in all its relations and proportions; which sensual perception of the shadow or the appearance, paradoxically, would take it out of all relation and perception to the Thing itself. We, on the whole, judge things and life from the world of appearances and are unable to perceive the thing from all angles and its dimensions, since this would take us beyond the intellectual sensory perceptions of the world of phenomena, whereas our reason takes heed of the phenomenal world as a whole, with all its relations and proportions in all its dimensions of time and space - the reason, if developed, should deal with the Continuum or that of the fundamental Reality sphere of the Naught.

The Absolute Truth of the Naught cannot be perceived by the human mind or intellect, it can only be comprehended by the Intelligence alone, which is the Great Naught operating in and through the differentiated part of the Naught - being what we call a Man - can only register the Continuum of the Whole through a process of a time-sequence which allows him to register the outside world in a series of dots and dashes being received by the brain via the incomplete senses. Now, if we enter into a certain discipline which enables us to speed up the sequence of these dots and dashes of light, we would then perceive the many differentiated things and people as a One-Thing or One-Man. This is actually the position of an Illuminated Mystic.

For the Mystic perceives all the relations and proportions of the Naught as being experience within his own nature and, this being so, can perceive the Whole as a Continuum. He does this by speeding up the time-sequence of the space-time until his vision no longer registers the sequence of differentiated dots and dashes of light, but sees all the differentiated parts of the Whole as undifferentiated Life. In this state all the faculties of the five senses are acting as one, the reasoning faculty of the brain now perceives everything as a Continuum.

It is obvious that so long as we are attached to this dot-dash time-sequence our perception and understanding of a thing can only be registered in a series of time-frames of light-waves, in the same manner as a film is flashed on to the screen. By this means of the slowing down of the time-sequence, we allow ourselves to become attached to certain disjointed time-frames which appeal to the results of our imperfect senses, and we reject the intervening time-frames, which would normally grant us a perception of an apparent continuum. In other words, we become attached to only a part of the continuum and allow this disjointed perception of Reality to become tangible and objective in our mind, which, of course, crowds out any possible perception of the other rejected parts of the Whole sequence.

Now, this is exactly what the intellectual of all shades does, he is content to accept this disjointed reception of the brain these light-frames at the expense of the whole series of light-frames, because he can only register or "see" a part of the Whole. Thus, owing to the incomplete nature of his senses, he can only register these light-frames which are akin to the memories of previous light-frames which he has programmed into his human-computer mind, and it is by the reception of these differentiated light-frames which contain the images of the past that he conditions his present perception of truth.

This means that we have two computers within our make-up - the eternal Soul computer which has been programmed with the essence of our many incarnations in human bodies and which constitutes what could be termed the "Memory of Nature". Into this the Adept or Illuminee is able to put questions to which this computer is forced to give the right answers. Within this Soul computer are what is known as the "archaic records". These are the archives of events which are never written outside the human memory but lodged within this computer in their pure Essence. These are preserved by constant transmission from brain to brain through countless aeons with more accuracy than any written records. Our lives are countless, but the soul or spirit (cosmic computer) that animates us through these myriads of existences is ever the same; and though 'the book and volume' of the physical brain may forget events within the scope of one human life, the bulk of the collective recollections can never desert the Divine Computer within us. The whispers coming from this computer may be too high for our registration, the sound of its memory-bank may be too far off in dimension to be perceived by our untrained physical senses; yet the essence of events that were, just as the essence of events which are to come, is within its perceptive powers of recall, and they are ever present before it's minds' eye.

The human-computer is actually a part of this Soul-computer and is located within the human brain. If we are able to programme this computer with the correct deposits through this present life - through our knowledge and experience reflecting the Essence located with the Soul-computer - they react upon each other. When considering this, we must bear in mind that the time-sequence of the Soul is a continuum and that the time-sequence of our brain consists of time and space registered by a series of dots and dashes printed the events of this life in replica. So, for us to allow the Essence of the Soul to become clothed in tangible matter to become objectified in our human mind, we must speed up this time-sequence of ours so that the disciplined and perfected senses can perceive things as a continuum, then the Essence of the Soul can be reflected in the brain and we have Plato's Reminiscence.

Now we must treat this personality of ours as we would treat an external physical machine, of which we, as the human Soul, are the Operator. This human machine has been given to us to perfect and to permit its latent qualities, abilities and character to be drawn out of its latency into activity. Once this machine has reached the maximum of its efficiency, the Soul can handle it with equal efficiency. But, so long as we refuse to take note of the importance of our human machine and to perfect it, we can in no wise hope to be able to use it to its fullest capacity.

This you, the human Soul, is in reality a slightly condensed form of the Divine, it is the bridge between the life of the body-machine and the Essence of the Soul, which also acts as a slightly condensed form of the spirit, which in its turn acts in the same manner for the Man-God, the crystallisation of the Naught in dimensional time. This Man-God acts also in the same manner to the God-Man, or the Great Naught, through which the Man-God and its replicas formed in the various dimensions of the Continuum, conveys to the human Soul all of its memory. The Naught is the complete cosmic computer composed of seven smaller rolls of programmed tapes corresponding to the memories of each dimensional matter, we are naturally not referring to physical rolls of programmed tape, but to the programmed tape of the brain, or in other words - memory.

By a form of discipline we are enabled to ask our human computer questions concerning the nature of the emotional tape, if we ask the correct questions this programmed emotional tape will respond to the human by giving the right answers. This is what we term 'psychicism', when the Essence of the emotional is able to affect the material consciousness, but if we are able to discipline the emotional body to obtain the right answers from the mental body, we have 'intuition'. To push this analogy still further; if the aligned and perfected human, emotional, and mental tapes of the personality are attuned to the Soul, and we know the right questions to give it, the Soul will then give us the right answers, then we have 'illumination', when the personality can receive from the Soul a continuum of light-frames and the brain can perceive them.

So long as we treat Spirit, Soul and human Soul as separate light-frames through which the Light of the Great Naught can shine into the various dimensional worlds, we will never achieve the alignment of these apparent concepts. But, the moment we can change our "self-image" from the concept that we are a human body into the self-image that we are God functioning in a body, we eradicate our attachments to these concepts and behold ourselves as the Great Naught.

Disciplina Arcani

LONDON WC1

Dear Friend

Love is the name of the First Cause according to the great teachers and the only way to understand or externalise Love is to align our human natures with It before It will take abode in our hearts

Love cannot be present with an unrequited and self-seeking human nature and many who claim to be expressing Divine Love (Agape) are deceiving themselves. The Test of Love is revealed in one's pure life - in the thoughts and actions towards others. Love cannot be deceived.

Therefore, then, since Divine Love is the greatest power operating in our Cosmos all human efforts to gain power for themselves are futile. It is in the disciple's own interest to align him or her self with this Love that they eventually become One with It and fulfil their true purpose here.

With all blessings in your quest for Love
Yours sincerely

The Root of the Disciplina Arcani is LOVE itself and this Love is God Himself. We can say with the great Mystics and Seers of all ages that Love is the Power of God within all human beings. This Power is not kind or sentimental in a human way, it is like a fire which sweeps away all counterfeits, whether they be knowledge, societies or orders, or any kind of dishonesty or hypocrites which we find in the spiritual movement. It tears aside the clever masks and facades and reveals the Truth to the student who has the strength to recognise the truth when he sees it.

Therefore, for a person to have and be Love, he must become one with Love, the Father within his own innermost nature. Before any man claims to have and believe in Love, then let him first manifest in his own life the following qualities to the letter: Love is long suffering, Love does not make a vain display of itself, and does not boast. It does not have jealousy towards another, nor does it spread lies about others. Love does not behave itself unseemly, nor does it seek its own at the expense of another. Love does not rejoice over the iniquities of others, even if they be true, but always rejoices in the truth within any man. Love bears all things, it believes all things that are true, and Love endures all manners of crucifixions and attacks made by those who fear the Truth. Love never fails the man who knows and obeys its commands, Love will always protect a man who lives the Life of Love. Love, above all things, does not envy anybody, nor does it show jealousy and will not believe lies and smears by those who have not the manhood to come out into the open.

To those who may claim that others may not have Love in their hearts; let them take heed, those who make this claim, are the very ones who lack true Love in their own hearts. Without Love within men's hearts they could not live, they would remain mere animals. But perhaps the reason these people cannot see Love within the heart of another is the fact that their own Love-Power has been smothered over by the external dogmas and pre-conceived notions, which will always cause a person to hate and detest those whose job it is to reveal the corruption and hardness of heart which is to be found within most of the pseudo-students of the Light.

We have been accused of not having Love in our heart, but surely these people must be stark blind, this accusation can be disproved by the very fact that we tolerate the members who seek to get our literature for nothing, who are the thieves of occultism. Yet these are the first to accuse us of being without Love. Then we have to suffer the attacks of one or two people in the San Francisco area who spend most of their time attacking us, yet have not the courage to come to us face to face, they show the counterfeit spirit of the Protestant and Roman Churches in dealing with those who

disagree with them, these are the spiritual cowards which one finds among all spiritual societies, devoid of the quality of Love within themselves, they deny it to others.

The majority of mankind who, for various reasons, are not interested in Occultism of any kind, are the onlookers and what they see going on in the spiritual movement just sickens them to the back teeth. We have heard people say 'Look how these people who profess to be spiritual hate each other'. With this kind of behaviour coming from people who should know better, we have no hate for them, they will have to learn the hard way, sooner or later they will find that their friends will leave them and they will be alone, no decent person will tolerate any man or woman who smears the Holy Name of another.

However, Love has its own method of proving the honesty and reliability of a person: The acid test to be used to discover the spirituality of a person, is to ascertain whether they manifest the above qualities in their life and in their relationships with their brothers. We will now try to show you how this Love-Power manifests in people's lives and is reflected in their actions. So long as you keep this in your mind: trust all people but do not trust their human nature.

Psychologically, every person who is faced with a crisis, whether it be by a life of disappointment, or being found out in an act of deceit, or found out to be a trouble-maker or a host of other factors of which a person might be guilty, they turn upon those who have tried to help with all the venom of a jungle cat. These people never forgive those whom they attack. Those who uphold the attacker without first ascertaining the two sides of the question are just as guilty as the culprit.

When a person or persons attack another brother, we find that the Love-Power within has been disrupted, this occurs when the connection between the Divine and human consciousness has been disrupted by the forces of evil. This disturbs the delicate balance between the two minds, depriving the human Soul of the Love-Power or Balance. When this occurs all sense of right and wrong seems to be smothered by the upsurge of human nature, and all that which is unpleasant in a person is brought to light making the individual bitter and frustrated, causing him to vent this vile nature upon others.

Those who pledge themselves to become the Guiders of Mankind, and those who are willing to follow them, must be prepared well before hand to suffer martyrdom at the hands of the very people whom they have been sent to help. But it is the Power of the Divine within which helps the Messenger

to face and suffer in silence all forms of attacks from these small minds, in spite of the barking of the human dogs of envy, deceit and self-opinionated people, the work must go on in spite of these attacks.

We in the Pleroma are not the only ones who have to face the attacks of the unmasked brutal nature of our members, past and present. There is not one body which has not at one time been accused of thieving, lying, charlatanism, trickery and taking money under false pretences and, above all, of being Black Magicians. We call to mind some of the great Souls such as the Buddha, Apollonius of Tyana, Jesus, the Gnostics, Jacob Boehme, Paracelsus, Count Cagliostro, Comte de St. Germain, Eliphas Levi and H P Blavatsky and now ourselves, have all had to suffer the actions of being blasphemed and slandered by the very people whom they have come to help and guide. There is an odd thing about this business of martyrdom, when one has suffered the first attempt, they ever afterwards just laugh at their accusers, knowing that Love will always protect them from the forces of the unredeemed human nature.

My friends, whenever you have cause to face attacks from others, try not to react against them, for if you do, you will only feed their hatred of you, just love them in spite of it. Try to remember that when a person seeks to hurt you, they can only do so if you allow yourself to be hurt, so long as you know that you are Love in Action you are safe from their attempts. Let us give some advice to those who listen to these detractors: If a person listens to the nasty tirade of these detractors and accepts what they say, they are just as guilty as the first person. If you do not accept, then it is your bounden duty to go to the person and demand the proof of his assertions. You will find that they will shut up in your presence.

Remember, only a person devoid of any form of true Love will slander another, but the person who wishes to remain faithful to the Light will just ignore the unpleasant substance which seems to flow unceasingly from these foul mouths, which pollute the atmosphere. Above all by accepting this filth, you are giving to the unenlightened public the very weapons by which they will crucify you. Love, then, is the sure protection against the evils of our world, but always remember, that it is Love which rules the world, but it is man who creates the evils of the world for his brothers.

Richard Duc de Palatine
circa 1968



From Levi's *Transcendental Magic*.

BAPHOMET, THE GOAT OF MENDES.

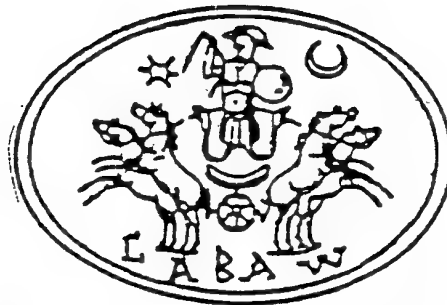
The practice of magic—either white or black—depends upon the ability of the adept to control the universal life force—that which Eliphas Levi calls the great magical agent or the astral light. By the manipulation of this fluidic essence the phenomena of transcendentalism are produced. The famous hermaphroditic Goat of Mendes was a composite creature formulated to symbolize this astral light. It is identical with Baphomet, the mystic pantheos of those disciples of ceremonial magic, the Templars, who probably obtained it from the Arabians.

I M A G E S O F M E N A C E

- by -

RICHARD, DUC DE PALATINE

Edited by
Christopher D. Riggin



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EDITOR'S NOTE

The contents of this booklet are a transcription of a tape recording of a lecture given by Richard, Duc de Palatine to a small group of students in 1966.

Whether Richard gave this talk impromptu is not known. However, the reader is certain to notice that several passages in the following text are somewhat repetitive. In preparing this work for publication we decided not to shorten it in any way. We have merely altered the structure of certain sentences for the sake of grammatical accuracy.

In view of the subject matter of this booklet, which, as Richard says at the beginning, has been neglected by many of the modern exponents of spiritual and occult teachings, we feel that this is well worth publishing in this form in spite of any weaknesses of composition which might be implied by the foregoing remarks.

COVER ILLUSTRATION

"Mendes - The Goat of the Witches" from Eliphas Levi's "Transcendental Magic."

The symbolism of this picture is discussed by Richard, Duc de Palatine on pages II and I2 of this booklet.

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IMAGES OF MENACE

- by -

Richard, Duc de Palatine

The control and purification of the subconscious mind is one important aspect of spiritual teaching which has been either very carefully forgotten or deliberately ignored by the modern exponents of occult and spiritual knowledge.

The training given in the Ecclesia Spiritualis is designed to bring to the surface of the conscious mind forgotten images from the past. Such a process of purgation is terrible and sometimes very painful. As a consequence of this, very few students have either the courage or the strength to face and conquer the Dweller on the Threshold.

This battle between the animal self and the Divine Self has been retold throughout the ages in many ways. The story of the Minotaur of Crete is one version; the drama of the temptation and crucifixion is another, and, in the last century, it was again retold in the story of Dr. Jekyll and Mr. Hyde. In the last century also Eliphas Levi attempted to restore this knowledge. Previously, we find Paracelsus also warning his readers about this process, and H. P. Blavatsky too mentions the qualifications and discipline required for the student to conquer and master this part of the human mind.

That these Images of Menace were

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well known to the ancient psychologists can be seen in the training and the disciplines of the Sacred Mysteries and later in the various conclaves of the Ecclesia Spiritualis. Such training was directed towards the dissolution of the counterfeit images which are allowed to sink into the subconscious mind and fasten themselves upon the vital counterpart of the physical body and inject into their waking consciousness their baleful power and drives.

Paracelsus calls these images 'Incubi and Succubi,' and says that they are sufficiently dense to become visible to certain people. When they do make themselves visible, they look like coloured shadows attached to the vital body. Having no conscious life of their own, they borrow their energy from the person who has called them into existence. They appear on the surface of the vital body as a limpet which acts as a parasite. These shadowy forms assume innumerable shapes such as half-men and half-spiders, or toads, or, as in the legend of the Minotaur, a bull with a human body.

According to the type of energy formulated by their creator, these forms are generated by the various human lusts, fears, appetites of immoral, depraved or diseased persons who are addicted to bad habits stemming from their mental, emotional and sensational natures. This means that each form is a perfect image of a thought created by the person. These are etheric parasites which draw their vitality from their creator and which, when they have exhausted the

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vitality of the human mind, cause the individual to become mentally unbalanced and finally bring about his death.

These parasites influence men and women according to the quality of their thoughts. They tend to deepen and increase any unnatural desire if their creators fall under their influence. They will also encourage their creators to find excuses for these faults in order to allow them to prolong their artificial lives. These larvae or images cannot act upon their creators unless they make room for them in their minds. They will only survive in persons in whom the animal nature predominates; therefore, only those who are habitually guided by their animal nature will be subjected to their baleful influence. Those minds which are illumined by the Divine Light of their Souls cannot be possessed by these creatures, for such Light will destroy these parasites out of the human organism.

The existence of these invisible creatures is the result of the continually creative habits of the conscious mind of man. The human power of imagination will produce these creatures. For instance, if an individual sustains a shock to his system, the cause of the shock will sink into his subconscious mind and will be reactivated when like conditions present themselves. We must remember that the subconscious mind is automatic in its action and does not think for itself, but simply reacts to the stimuli given to it. If the mind is

already filled with unpleasant images of childhood, these will rise to the surface of the conscious mind when a corresponding stimulus presents itself. This mind is like a vast electronic brain and all throughout our lives we are building up deposits. These cover all the mental, emotional and sensational impulses generated by us, and all the good and bad energies. So in order to receive a response from the human brain, all we have to do is feed it with light energy and we shall receive a faithful response according to the original deposits.

Let us take a few instances which are prevalent today. A young man who lusts after sex will direct his libido towards the bosom of a woman for erotic experience. This means that whenever a bosom is thrust in front of him he will have erotic sensations, but he will fail to experience a true sexual relationship. The stimulus will direct his libido to certain portions of the male anatomy and thus fail to accept the whole image. This could mean that the frustrated image of the female bosom will be transformed towards its opposite.

Kraft-Ebbing, in his 'Psychoparaseculus,' has brought together a vast array of instances of the aberrations of the sexual life of human beings, and a study of this work will show very clearly how the subconscious mind and its operations will change the whole of human life from its normal rhythms and behaviour. If a person is

frustrated in youth, this frustration will manifest in later life when he comes up against similar circumstances. In other words, the present stimulus will correspond to the previous circumstance and the mind will automatically react, recapitulating the identical situations which happened in the past.

The youth who is denied the love of a mother will develop a father-complex. Sometimes, when a woman is frustrated in love, she will gravitate to occult bodies in the hope of compensating for this lack of love, and will become attached to the leader or teacher who, in her vision, becomes the father-figure. The mental image of the father-figure is created in the human mind in the same manner. For instance, this father-figure becomes an image of rectitude by compulsion, whereas the image of the Soul becomes the image of rectitude by a developed free will. The Priest in the Church becomes the father-figure of his people. This image represents the moral path of rectitude by the compulsion of the image of the Church which uses this image to make her people obey her moral code.

Hitler became the father-figure of the German people and exploited the smouldering resentment for their country's defeat in the First World War. It is interesting to note that Hitler conquered the very nations last time that had a hand in the defeat of Germany in the first war. Thus, Hitler played on national resentment for past defeat to further his own ends.

The individual is, therefore, com-

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pelled to obey these artificial images as against the freedom deriving from his Divine Soul. Whilst the individual accepts the father-figure any attempt to exert his own free will of choice will bring him into conflict with the created father-figure image in the vital double of the material body.

For instance, the Emperor of the so-called Rose Cross becomes a father-figure to the Rosicrucians, and he can do no wrong in their eyes. The continual acceptance of such rectitude by authority as shown or imagined in the image of the Emperor forces the individual to obey, even against his better judgment and always at the expense of his free will of choice. The incubi or succubi become the ruler of the conscious mind and command that the individual obey the nature of the image by an unconscious compulsion. Sooner or later a resentment against the image is built up stemming from the individual's fear to disobey. When the student enters the Ecclesia Spiritualis, attempts are made to dissolve this image in the subconscious mind and thus free the person from this unnatural compulsion. When this has been accomplished, the individual is free to make his own decision about the part he will play in the organism.

It is because the Pleroma and the Disciplina refuse to allow you to make Richard a father-figure that an unnatural conflict arises within your mind. This image, being created by your former associations, seeks to continue its domination over you, and when you seek

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to obey the ancient teachings of the Disciplina a savage conflict arises within your own nature. Therefore, the student who refuses to accept the Disciplina which will bring him freedom and self-control, becomes the tool of his created images and is made to act according to their will. But the honest student seeks to do the will of the Divine Soul, the image of the Creator within him. The student who refuses to obey the Disciplina owing to the promptings of the subconscious mind runs into a terrible danger, greater than he knows. Once the Disciplina begins to bring to the surface of the consciousness the refuse from the past, if the student retains these creature-images they will completely dominate his consciousness, and he will begin to be dragged down into the unholy mire of his animal self, generally ending up in a mental institution or a degraded state of being. This is the meaning of the blood pact between the devil of the animal mind and the bound student, and whilst the subconscious mind rules the individual there is no hope for him or her.

Not only do these images compel the individual to obey them whilst he is in the atmosphere of the image, the teacher or leader, but they will exert their will upon him many miles away from the centre of the image. In some cases where attachment to the image is strong, it will tend to restrict the freedom of the individual. In some

cases, the leader becomes the representative of the individual's frustrated love for his own natural parents, and such an image can intrude in later personal relationships and seek to upset them. The individual will accuse the father-image of breaking up the relationship, and will in turn, by the power inherent in the artificial parasites, seek by lying and perverting the true facts, to break up the relationship of his parents as a means of compensating for his own frustrations. All such feelings and actions are performed unconsciously and will only become overt when a similar condition presents itself. This can be seen in the case of women who use men as a means of compensating for their childhood frustrations, or in the case of Jack the Ripper who, according to popular theory, murdered prostitutes because he had been hurt by one of their number.

The number of cases of such resentment are legion. One has only to study the records of psychology to prove these facts for oneself, but, and this is important, the victim of these created images acts by compulsion and not by free will. He is driven on by the demons of resentment, envy, hatred, jealousy etc., and is not to be considered as being responsible for his actions. Thus we find that these creatures, the incubi and succubi, are formed by the imagination and morbid thoughts of individuals in their youth, and that they attach themselves to the vital vesture and exert their poisonous energy into the human consciousness via the solar plexus, bearing in mind that the solar

plexus is the centre of the subconscious mind of the individual. From this centre the creatures can control and influence the whole of the personality of the individual. We have seen also that these creatures will become activated when conditions, events and pictures similar to those which initially caused the creatures to materialise again present themselves.

In his 'Transcendental Magic,' Eliphas Levi speaks of Mendes, the Goat of the Witches. We must bear in mind that Levi wrote in a double language, so we must look for the second meaning: that of the image of the subconscious mind. He shows a goat, Capricornus, sitting on top of the world. He is winged and has three horns representative of the three states of the human mind. It has the paps of a woman and the phallus of a man. There are two snakes intertwining from the phallus leading to the solar plexus. The right arm points up to heaven; the left down to hell. On the forehead one sees the five-pointed star, the symbol of the Soul imprisoned in matter. On the right side is shown the white moon representing the human soul, and the black moon, the symbol of the animal nature, is in the bottom left corner.

Within this picture Levi has shown many symbols, all of which describe the nature and workings of the contest between the higher and the lower minds of man. The goat has always been the symbol of the desires, instincts and passions, which shows that the Soul is the unborn,

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hornless, bearded goat which emanates from the Spirit, and when it incarnates in the animal nature it becomes the symbol of false knowledge and desire, becoming white-haired in its attractive and alluring attributes in which the human soul partakes of the sensuous enjoyment in the external activities of the animal mind. The Sabbat of the Witches, with its goat-god, is an externalised symbol of the desire-mental nature; the fall of the mind and emotions into the region of the sea-monster to finally climb out of the waters of the desire-nature upwards towards the Divine Self. It will now be seen that within the legend of witchcraft one has the full workings of the subconscious mind: the flying on the broomstick, the symbol of sexual desire; the anointing of the body, the glamour of the animal nature; the familiars, the images of the incubi and succubi, and the kissing of the back-portion of the goat which is followed by the orgy, all of which amply describe the will of the subconscious mind following throughout the whole human nature. These incubi and succubi owe their life to the sub-mental and love natures which are preceded in the vital region by the earlier desires and gross instincts which, during the life of the individual, struggle up through the emotional region and pollute the mental region and vesture only to encounter the goat, the symbol of false knowledge and desire.

For an explanation of the mechanism of self-analysis by the human soul and how it finally frees itself from the

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Judas nature, one will have to study the legend of the hero-god Jesus and his Divine Nature, that of the Christos. Only those who have undergone the purgation period of the human soul, then the period of purification, and the final release from the bondage of the satanic nature of the animal self can really appreciate this tremendous forgotten drama entitled 'The Redemption of Man.'

We have seen how the student who has been denied the natural love and affection of his parents will seek by transference to gain this love from the teacher or leader. He imagines the teacher as representing one or the other of his parents. This imaginatory force creates one of these creatures which will assume the image of the father-figure upon which the individual will shower his affection. This transference becomes a barrier to his own freedom of movement on all levels of consciousness. In other words, this artificial mental creation becomes his own barrier to the light of the Divine within him. For instance, if another student gets more attention or affection than he, he will rise up in anger and will be forced by his own creature to accuse the teacher of such acts which are really to be found within the student's own nature. Such is the driving force of the artificial monsters he has created by his own resentment.

Let us digress for a moment. If we have a billabong or a portion of a river which has been cut off from the main stream, it will lie fallowing for many years and will become rotten with decay-

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ing rubbish which will cause a very unpleasant smell. But if we cut a new channel from the main stream into the billabong, the fresh water will rush in and bring to the top of the backwater all the accumulated rubbish which will, for a time, create an unholy state of affairs. However, soon the whole of the billabong will become purified and usable again.

The billabong represents the subconscious mind in which is lodged all the repressed desires, instincts and passions formed during the student's life. This means that he has been isolated from the steady stream of energy from the Divine into the human. When the student begins to arouse the animal mind, all these repressed images will be brought to the top, and there will arise a terrible conflict between the reason of the Soul and the instinctive drives of the animal self. In this process of purgation, the influence of the human soul is temporarily drugged into a state of quiescence to the animal self, and the individual becomes afraid. The strong influence playing upon the animal mind will arouse its torpid nature and this will act upon the subconscious mind, always to the humiliation of the human reason. Such a process happens unconsciously, and the individual is driven to form, act and live the nature of the subconscious mind as against that of the human soul.

It is through a process of psychoanalysis that the student can bring to the surface of the conscious mind these

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Images of Menace, and recognise his own nature and become free from them. In the Egyptian Mysteries the neophyte was shown these created images in an objective form and was taught how to recognise and name them. Once named, these images vanished.

Suppose that one student forms an attachment to another, and the teacher tries to give the student some advice. He will, through the influence of his creature, unconsciously misinterpret that advice as being an attempt to break up the association. It will be seen by this wrong interpretation that the student has reinforced the power of his creature to seek to infuse its poison through jealousy into any association which he may attempt to form. If the student is denied the love of a father, then the teacher will become a substitute for the father, and if the teacher forms an association with anyone else, no matter how innocent the association may be, the student will be forced by his creature to intervene and try to break it up.

There are literally hundreds of ways in which these incubi and succubi poison the minds of their creators. They also pollute the mental and emotional atmospheres of those with whom they come into contact. For example, a boy is in love with a girl, and another boy takes her away from him. The force of resentment will sink into the subconscious mind and be forgotten by the boy, but when, in later life, he comes up against a similar situation, this forgotten image of

resentment will rise to the surface of the consciousness and try to compensate itself upon the others involved in the situation. This process will occur time and time again until the man comes to recognise the reasons for his actions. Then he becomes free from the creature. This applies also to any form of frustration, fear or resentment generated at some previous time in his life.

When such lust-habits of hatred, fear, sex, greed or envy are initially formed, one will see one of these creatures attaching itself to the individual. These lust habits can be of many kinds: the love of money, possessions, knowledge, power or position. They are created through the frustration of these things in early life. These creatures are simply the subversive mental images or powers created by the individual, and they grow in power according to his indulgence. Finally, these creatures become more powerful than their creator, forcing him to obey their unconscious will for expression. If permitted, they will finally, by blind persistence in arrogance, selfishness, fear or lust, subjugate the free will of the individual until he becomes their slaves instead of acting as a free-born individual.

It is the work of the Disciplina Arcani to encourage the student to recognise the existence of these artificial creatures in his own sensational nature and show him how to bring them to the surface of the conscious mind in order to deal with them and thus free

himself from his own self-created prison. Once the student enters this work, all restraint is lifted from the animal nature. It is allowed to tempt the student to the full extent of its powers. Hence the meaning of the temptation in the wilderness. The Outer Head of this body is then placed in the unpleasant position of becoming the scapegoat for the student to throw his refuse upon and then kill in his mind. The scapegoat becomes as well the Divine Victim who is crucified by the student for the redemption of his created father-image. Such a process is a terrible one and its results are not pleasant to see. One has to stand by and watch one's loved ones dragged through the dark caverns of their own animal nature; to see them thrown into the pit of filth and mire of their own unpurified instincts and passions, and to see them driven to distraction to the point of consciously wanting to commit suicide. At this moment, the Divine Victim stops the process and the student becomes free and redeemed from the animal self.

Every man and woman has, at some time or another, created and formed one or more of these parasites through the over-indulgence of some mental, emotional or sensational lust-habit. Some are comparatively harmless and easy to deal with, whilst many others are positively dangerous and powerful. The method of freeing the individual from them is a long and painful one. Generally speaking, when the honest student makes an attempt to eradicate them from his personality

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they tend to become stronger before they are finally conquered and recognised for what they are. The student then becomes free from their unnatural compulsion.

In ancient Masonry the neophyte was asked whether he was free from the slavery of these monster-images, for only when he was free from them could he be permitted to enjoy the sublime knowledge and privilege of the Masonic teachings. So it is with the Ecclesia Spiritualis. The student must free himself from these vitality-suckers. During this process, the Elder Brother becomes the scapegoat. He is made to bear the student's unwillingness to free himself from these creatures. In the main, the student, when faced with this battle, will attempt to drag down all those who are associated with him. He will openly flout his obligations and then seek to excuse himself for so doing. In his slavery to his Images of Menace he will endanger the lives of the other members of the Disciplina. What is really happening is that he is fighting these creatures and they in turn are using every unscrupulous means of stopping him from annihilating them during this process of purification.

Whenever a student begins to rage and foam against the Elder Brother we know what to expect. The battle for survival is on, and again we must stand by and watch this life and death struggle with the Images of Menace. However, always at the last moment the logic of the Divine steps down into the human soul and peace is restored. In The Disciplina

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Arcani the student becomes subjected to the dynamic forces which flow through this body, and this energy tends to quicken the influence of these creatures, forcing them out of the subconscious mind and into the conscious mind. When this occurs, the student becomes aware of them and is enabled to purify himself from their influence. Obviously, these creatures assume a semi-conscious life of their own independent of the life of the Soul, and when they feel the influence of the Divine Power and seek to retain their own Life, they will cause a conflict to arise within the student. Thus the fury of these semi-conscious creatures is directed against the Elder Brother, and the student is compelled to do everything which would destroy the spiritual influence of the Brother where he himself is concerned. In other words, the Forces of Hell are let loose within the student, and the full force of this fury is centred upon the Brother and even upon the other members of the group.

The only power which these creatures fear is the spiritual love which emanates from the Elder Brother, for this love-force, when directed towards the subconscious mind, slowly but surely dissolves these Images of Menace. After each conflict, and the subsequent cleansing process, the student begins to feel a sense of freedom in his whole nature, but so long as there are traces of these creatures within his subconscious mind, he will

fight the Elder Brother with lies, hatred, selfishness, jealousy, fear and misrepresentation. But in every case the Brother wins since He is the embodiment of Light.

The Elder Brother assumes the role of the father-image, the image of these creatures, and the student must destroy this image before he can become free. Once he has destroyed the father-image he has built up into the Brother, he destroys the power and influence of these creatures. He then recognises the true nature of the Elder Brother, and there is born an association of love and trust between the student and God. Under the benign influence of the Brother, the student then ceases to be merely a student and becomes a brother equal to the Elder Brother.

These creatures function entirely without the conscious knowledge or support of the student. Usually, if he is told about them, he hastens to deny the possibility. The genuine teacher knows, however, and actually sees these creatures attached to the student's vital vesture, and he will try many methods to force them to release their hold and gravitate into the conscious mind to enable them to project their baleful influences objectively. By this means, that which is lying invisible within the student's nature now becomes visible to him. The disgust and horror of knowing that he has been harbouring such evil and disgusting creatures comes as a shock to the student's pride. However, it acts as a spur to help him

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recognise them and seek the experience, knowledge and assistance of the Elder Brother to help dissolve these creatures. This can only be effective if the student will trust and respect the wisdom and judgment of the Brother.

Paracelsus says, " Nature can teach everything belonging to Nature. She derives her knowledge from the Spirit, but Spirit and Nature are one, for Nature is the light that comes from the Spirit." If Nature is the light that comes from the Spirit, the one becomes divided into two. The disciple asks questions and answers them himself. In a dream, the dreamer and the person he dreams of are one; and in temptation, the tempter and the tempted are one. There are some persons, very few indeed in each century, who live and function in this interior light wherein these creatures cannot possibly be found. In the majority of mankind, life is centred in their animal instincts, and they grope about in darkness and error brought about by their creatures. They are not wise, and when they create their creatures they allow them to take up residence and dominate their reason. They thus become like reasoning animals who act and speak according to the dictates of their animal nature.

In natural man, born from sexual intercourse, are the results of the natural imaginations of their parents from which the human sperm flows forth into the vital body. It is through this sperm that these creatures can

live and survive. These creatures feed upon the wasteful exercise of the sexual force and create in man unnatural appetites from which stem most of the student's troubles. The average thoughts of humanity create a series of good and bad forms, but, in the main, the mental world of mankind is peopled by evil and dangerous thought forms which feed upon the perpetuation of the basest instincts of men and women, usually sexual, these causing over-excitement, frustration or resentment.

Most students are under the impression that once they enter the world of spiritual endeavour they have conquered the sexual impulse, but this is not so. What they have done, usually, is simply to have smothered the natural instinct and driven into the subconscious mind, there to ferment, a series of eruptions in the conscious mind which manifest periodically when the conditions are right for this to happen.

It is the fear of sex and its functions which causes the creation of these creatures. The attitude of many people today is to consider sex as being unclean, and these thoughts form the vital half-human and half-animal monsters which fasten themselves upon the vital vesture of the student, and, in order to seek expression and substance, form the mental image of a father-figure and use this image projected on to the teacher to supply the frustrated sex feelings. The sexual organs may be a small part of the human anatomy, but they exercise a terrific sway and control

over the mental, emotional and sensational natures of mankind, and any attempt to regulate their functions - that is to say, bring them into line with the harmony of nature - causes a condition in the nature of man which can be likened to a raging beast which roams the fields of the human body and the surrounding fields seeking to devour and corrupt others. Any attempt to repress this natural force will produce for the student a period of hell on earth; more so when he enters into the dynamic stream of the Soul whose powers seek these artificially created images to destroy them.

Natural control of the mental, emotional and sensational faculties by the student will do much good to destroy the dangerous influence of these creatures, and this method of control has always been advocated by the Disciplina in all ages. But during this period of purgation the student is allowed free rein to accentuate the influence of these creatures before he can safely conquer and annihilate them from his consciousness. This now resolves itself into the battle between the forces of light and the forces of darkness. The forces of light come from the Soul and must descend into the hell of the body and do battle with its ruler. The greatest instrument of protection available to the student is the light of his own Soul and the pure love of the Elder Brother which will protect him from the plagues of these creatures restricting their sorcery and eliminat-

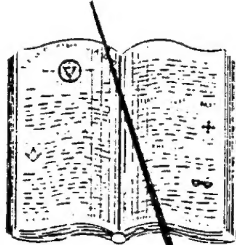
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ing their poison from the human mind. It will also protect the whole man from the evil influences which pollute the three regions of his being. And finally it will draw the poisons out of the body and absorb them entirely. Once these are eliminated from the personality old age is slowed down to the normal rate, all our fears are eradicated, our personal selfishness is transformed into impersonal selfishness and the whole body returns to the natural rhythm of nature which gave it life and form.

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International College of Esoteric Studies



Incorporated as a non-profit educational institution devoted to the advancement and mystical enlightenment of Man.

Worthing 31W
Barbados
West Indies

STATEMENT/RESTATEMENT OF PRINCIPLES & INFORMATION

1. The ICES/OTG is a non-profit institution devoted to the advancement and mystical enlightenment of Mankind. The ICES is the "educational" section, sending teachings to Associates all over the world via the Libers. The OTG is the "fraternal" component comprising groups of ICES members who delight in social and ceremonial work.
2. ICES are not the authors of the teachings and information being disseminated in the Libers. ICES was the beneficiary of a virtual library of manuscripts and documents which detail the teachings of the Alchemists, Gnostics, Kabalists, Martinists, Rosicrucians, etc. Many of the papers are the actual lectures that were given verbally to groups during Lodge sessions. Many of the Lodges are now defunct because of the direct or indirect consequences of the Second World War. Much of the information ICES is sharing in the Libers is no longer available from any other source. Much of the information ICES has had to have translated since many of the original papers were written in French and Italian. ICES is currently (1991) having the book Of Errors and of Truth by Louis-Claude de Saint-Martin translated. (The cost of the translation alone is \$10,000.00! We mention this simply to indicate what we are doing in our endeavour to make vital information available).
3. ICES began its life on October 18, 1985 as The International College of Martinists (ICOM). This name was altered shortly after its inauguration to International College of Martinist Studies (ICOMS) and in 1990, to better indicate its wide curriculum, the name was changed to International College of Esoteric Studies (ICES).
4. When our activities began most of our membership was recruited through announcements in newspapers and magazines and most of the membership at that time was composed of sojourners who were taking their first steps on the esoteric path. Since 1989 most of our new affiliations are persons who have found us through being referred by members and almost everyone affiliating with us at this time (1991) are sojourners who have been on the esoteric path for many years. ICES has earned itself an enviable reputation for the high quality of the teachings it is sharing. We thank all members who speak of us to others and who are helping in the realization of the Great Work.

INSTRUCTIONS FOR ADVANCEMENT TO THE NINTH DEGREE

- 1) Photocopy this page & the reverse side, or detach and use this leaf.
- 2) Answer the 8^o exam on the reverse side.
- 3) Complete the form below. Return both pages to the address shown and include your dues-donation according to your postal zone.
- 4) Your exam will be corrected and graded. (The grades you acquire accrue as credits re the MSS and DD Diplomas.) If you obtain a Pass, all the material for the 9^o and your new membership card will be sent you in one package. (NOTE: Your membership card shows your active status for Commandery/Priory membership.)
- 5) If you fail the exam, your dues-donation will be applied as a credit to your account and you will be sent another exam paper for reexamination. Do your exam properly the first time and save yourself the trouble of having to do it over.
- 6) When you receive the 9^o Libers, read each lecture through once, then go over it a second time, more slowly and thoroughly - then move on to the next lecture. Don't get lost in the sauce! Don't get hung up on one lecture thinking you don't understand it well enough to move on! Subsequent lectures throw light on earlier ones and of course you can revise. Some members like to study one Liber a month, others like to study two, three or four Libers per month. There is no set schedule, work at your own pace. There is no need to rush.

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Zone "A" Barbados. The Commonwealth Caribbean, Netherlands Antilles and Guyana. \$30.00 Barbados Currency.

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The Grand Prior
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Barbados, West Indies

Most Excellent Grand Prior

I can see the ivy and flowering vines on the ancient walls of the Adventurous Castle as I focus on them through our Captain's telescope. O happy day! I submit my Eighth Degree exam and dues-donation for the Ninth Degree earnestly hoping all will be in order. According to the ancient custom I now place my left hand over my heart, the right hand on my left, and respectfully say to you "Most Excellent Grand Prior, I humbly request to be admitted to the Ninth Degree if my Eighth Degree exam and Ninth Degree dues-donation are found acceptable. I renew my pledge to hold all material entrusted to me as strictly confidential and give my assurance that I will properly secure it from the eyes of the profane and the unworthy."

Name & Address

Signature

Key number:

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EIGHTH DEGREE EXAM

(Type or write clearly. Use all the space provided to express yourself.)

- 1) What are "Images of Menace"? How does one rid oneself of them?
- 2) Give a synopsis of the "Philosophy of Naughting".
- 3) Of the ideas presented to you in the Eighth Degree, state which one(s) you value most -- and why.